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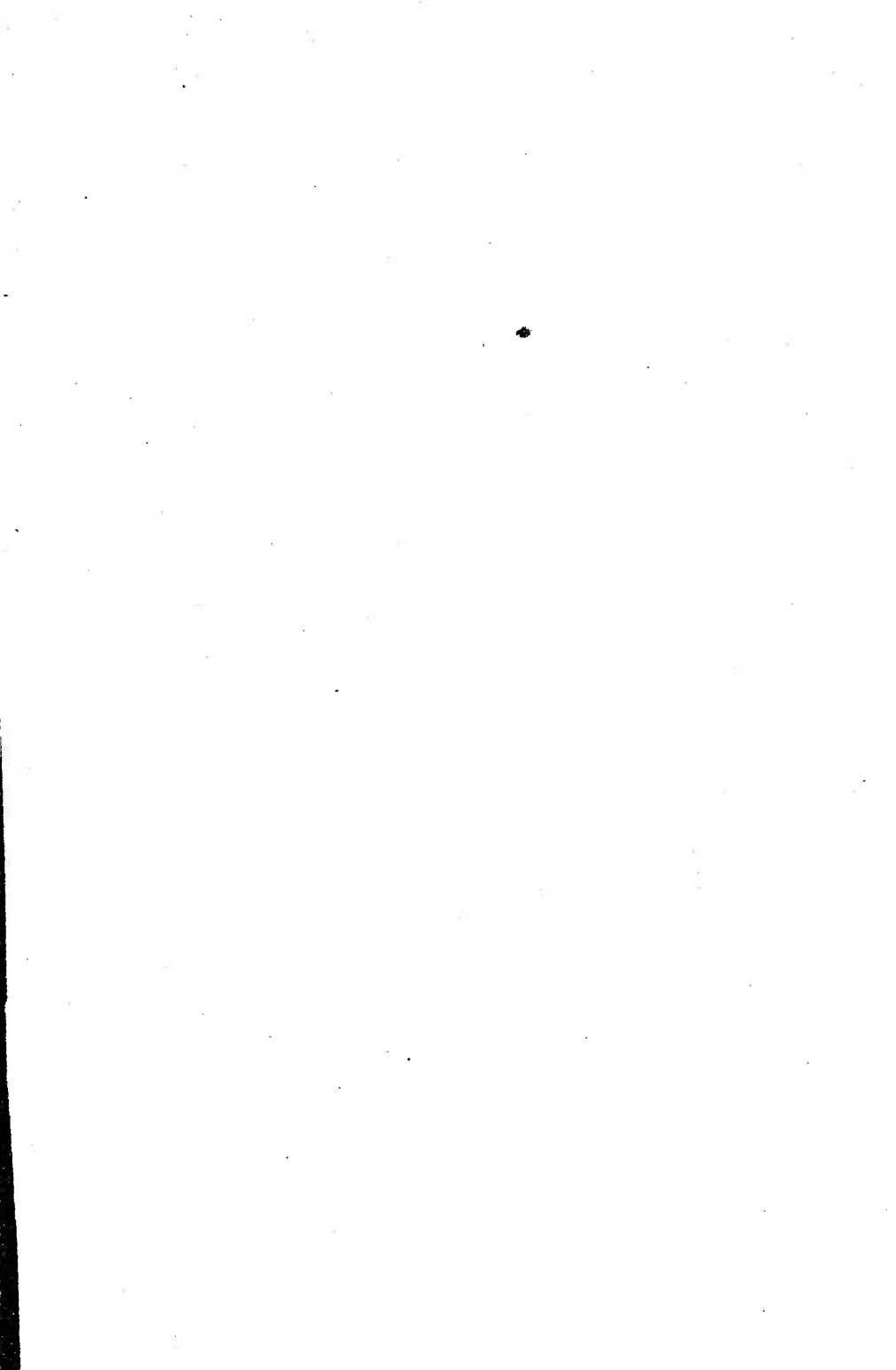
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Wm. M. Price,

A REVIEW
of
CONDITIONS, POLICIES
PROBLEMS AND NEEDS

in the work of

THE AMERICAN BAPTIST
MISSIONARY UNION

1907

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*THE EXECUTIVE COMMITTEE
TO THE BOARD OF MANAGERS
IN RECOGNITION OF THEIR
RELATION AS YOKE-FELLOWS
IN SERVICE FOR CHRIST
AND THE WORLD*

INTRODUCTORY

In view of new conditions into which world relations are passing, it is regarded as fitting that a brief, comprehensive statement be made to the Board of Managers regarding the work of the Union as viewed by the Executive Committee.

The statement of policies is designed to indicate the practise now controlling the action of the Executive Committee. While, as a whole, representing the best judgment of the Committee, it is at all times subject to such changes as experience or wiser counsels may suggest.

It is assumed that, without further indication of this under the several forms of work treated, it will be understood that all action relating to the Woman's Societies passes first under their supervision before action is taken by the Committee.

The Committee desire to extend hearty thanks to members of the delegation who have recently returned from the East, for the cheer they brought to the mission fields, the informing report they have made of their impressions, and the strong reenforcement they have given to work for the lands that still wait for revelation of the world's Redeemer and King.

At a meeting of the Board of Managers of the Missionary Union, held November 20 and 21, 1907, the following minute was adopted:

The "Review of Conditions, Policies and Needs in the work of the American Baptist Missionary Union," presented by Dr. Barbour, so admirably sets forth the general program of the Union and its relation to the field, its workers and the home churches, that its wide reading is greatly to be coveted, and the Literature Department is hereby authorized and instructed to take the necessary measures for its publication and distribution.

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MISSION FIELDS OF THE MISSION- ARY UNION

WITH DATE OF ENTRANCE

BURMA

Burmans	Buddhists	1813
Karens	Animists and Buddhists	1828
Talains	Buddhists	1828
Chins	Animists	1837
English-Speaking Peoples	Christians, nominal	1854
Shans	Buddhists	1863
Kachins	Animists	1877
Telugus and Tamils	Hindus	1894
Chinese	Confucianists, Buddhists, etc.	1898
Lahus and Was	Animists and Buddhists	1903

ASSAM

Assamese	Hindus and Mohammedans ...	1836
Nagas	Animists	1872
Immigrant Peoples	Hindus	1872
Garos	Animists	1877
Rabhas	Hinduized Animists	1893
Mikirs	Animists	1896
Abors and Miris	Animists becoming Hinduized	1906

SOUTH INDIA

Telugus	Hindus	1836
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SIAM

Chinese	Confucianists, Buddhists, etc.	1833
Peguans (Talains)	Buddhists	1833

CHINA

South China	Confucianists, Buddhists, etc.	1836
East China	Confucianists, Buddhists, etc.	1843
West China	Confucianists, Buddhists, etc.	1889
Central China	Confucianists, Buddhists, etc.	1893

JAPAN

Japan Buddhists, Shintoists1872

AFRICA

Lower Congo Animists (Fetishism)1878

Upper Congo Animists (Fetishism)1884

PHILIPPINE ISLANDS

Visayans Roman Catholics—nominal1900

The Missionary Union also cooperates with resident Christian bodies in work in eight countries of continental Europe, with affiliated work in five other countries.

A REVIEW OF CONDITIONS, POLICIES, PROBLEMS AND NEEDS

PLAN OF ADMINISTRATION

The constitution of the Missionary Union lays upon the Executive Committee, as appointed by its Board of Managers, responsibility for supervision and direction of the work of the Union.

In discharging this office the Committee desire to derive all possible advantage from the experience and judgment of missionaries.

In securing this light they have believed it important to respect the historic policy of the Missionary Union, which, in harmony with general denominational ideals, has sought to give large recognition to the individual missionary.*

By a long standing rule of the Union, missionaries have been guaranteed the right of direct individual relation to the Executive Committee.

Until recent years, the information upon which the Committee were dependent was sought only by correspondence with individuals, or by appointment of committees of investigation or counsel in more important cases; but this practise of dealing almost exclusively with individual workers had serious disadvantages which became more pronounced with the growth and increasing complexity of the Union's work.

In November, 1899, a plan was adopted for advisory action by mission conferences, or by Reference Committees selected by the Conferences, upon all issues of administration other than those related to the missionary as an individual or to his family.

*The historic policy of the Union, while requiring safeguards, is believed to contain what is essentially good. Large results in the history of the kingdom of God have followed from individual initiative.

The Mission Conferences (including in each field all members of the mission body) originally were associations for a purely fraternal and devotional purpose. Since undertaking the function of advisory action, they have proved of incalculable benefit in promoting acquaintance with the work as a whole, broader sympathy, uniformity of policy and effective cooperation.

The Executive Committee (except in matters purely personal) decline to act upon individual requests until these have been submitted to the Conference or Reference Committee for advisory judgment.

The Function of the Mission Conference in Administration

I. The Conference is not a council with independent control in mission work. Action on the field, though most influential, is not final but advisory, responsibility for final action resting with the Executive Committee.

This feature is common in associated missionary work as distinguished from sporadic enterprises. It results from the character of a missionary organization as representing a home constituency and entrusted with funds contributed by that constituency. Apparently it is essential as a guaranty of permanency and as securing for each field the benefit of experience in many fields.

II. The Conference is not an administrative body interposed between the individual missionary and the Executive Committee. Essential rights of individual missionaries are in no respect altered under this plan.

In this respect the plan differs from that followed by some other mission bodies connected with denominations of a different ecclesiastical polity. With us, the Conference, or its Reference Committee, is an agency for securing and transmitting to the Executive Committee the most faithful indication possible of the judgment of all members of the mission body.

The plan of a mission council interposed between the Executive Committee and individual missionaries would,

it is believed, be strongly disfavored by the majority of our missionaries. If such a plan were followed, the Executive Committee would deal with each mission as a body, the individual being regarded as a fractional element of the body. The judgment of the mission, as determined by a majority vote of the Conference or the Reference Committee would become controlling as the only legitimate expression of missionary sentiment. In some cases this principle is pressed so far as to debar the individual from correspondence with the mission rooms in regard to questions upon which the mission body has acted, or is to act. The Executive Committee have not believed that this plan represents a true ideal for our mission work.

Whatever may be its adaptability to the work of bodies representing a different ecclesiastical polity, it is believed that in our work it would be found out of harmony with persistent ideals of individual freedom, and would tend to constant dissatisfaction.*

An obvious disadvantage of the plan is that it would deny to the Executive Committee the full light essential for wise discharge of their office.

In the plan followed by the Union it is understood that the individual is free at all times to express his personal views in correspondence with the mission rooms.

Unanimity in the advisory action of the Conference, or its Reference Committee, is not to be sought except as this is reached as the result of genuine individual conviction after full, free deliberation. The final expression should

*The Committee have believed that such plan of missionary administration would be attended by perils which should be reduced to the lowest possible limits in the relations of fellow workers in a mission field: for example, to temptation to unhealthful effort to control a majority vote; to division of mission body into parties; to subordination of individuals to the Reference Committee, those not members of this committee becoming petitioners asking a favor; to control by one, or a few, members of the mission bodies, or to the suspicion that autocratic control is sought; to impairing, rather than enhancing, the influence of men of exceptional strength, through development of such suspicion as would beget a false impression of their character.

be, on the part of each member of the body, a wholly free, impersonal judgment upon the merits of the issue. Divergence of views in this expression should be known to the Executive Committee.

The plan provides that in all action taken by the Reference Committees or Conferences, negative votes, if there are such, shall be recorded by name.

Thus the Executive Committee are able to take their action with the advantage of all light obtainable from the field.

The plan is favored by the Committee because believed to represent the nearest approach possible to a fraternal conference between its members and all members of the mission body. While leaving free the final judgment for which the Executive Committee is responsible, it unites mission bodies and the administration as one conferring company rather than two bodies with diverse interests.

The Conference may fittingly recognize all interests as within the scope of its survey and discussion, with the single qualification that its action shall be recognized as advisory and as not restricting freedom of communication for each individual with the Executive Committee.

Responsibility for certain specific mission interests in each field is entrusted to selected members of the mission body.

A mission treasurer, as the local representative of the treasurer of the Missionary Union; a committee for care of general property interests; a committee on examinations in native languages; trustees of educational institutions; committees of oversight of large general interests, such as hospital, industrial plant, publication work, etc.

These are appointed for specified terms of service by the Executive Committee upon nomination by the mission Conferences.*

*In Rangoon Baptist College, where a large body of trustees is created, one third is nominated by the Board of Trustees itself, one third by the mission

As agents of the Missionary Union, rather than of a single mission body, they are responsible directly to the Executive Committee to whom report of their work is to be made. But, in view of the close relation of these specific interests to the work of all resident missionaries, it is provided that reports and records of action of trustees and committees shall be furnished to the Conference, with a view to transmission to the Executive Committee of such comments and recommendations as the Conference may desire to make.*

conference, and one third is appointed by the Executive Committee without nomination. The Standing Committee of the College is selected from the Board of Trustees upon nomination by the Board.

*Provisional action may be exercised on the field in all cases of emergency.

INTERDENOMINATIONAL RELATIONS IN MISSION LANDS

It may confidently be affirmed that the true oneness of disciples of Christ has no finer illustration than that afforded on mission fields. Testimony is unanimous that the essential unity of all Christian disciples is recognized by native communities in all lands.

The Missionary Union is committed to the cultivation in all ways of fellowship, affection and Christian cooperation among all disciples of Christ.

Relation of the Missionary Union to the Policy of Division of Unoccupied Territory Between Missionary Organizations

The Union in general regards this plan as in the interest of fraternity, efficiency and economy.

It holds that these lines of division should never be so insisted upon as to deny to any individual the right of private judgment; this would intrude upon rights of conscience and restrict the working of the divine Spirit. But convenient lines of division may wisely be recognized in the planning and prosecuting of mission work.

Relation to Plans for Organic Union in Church Organization

The Union sympathizes profoundly with the view that Christian life and organization in other lands should be free from domination of the West.

No sentiment, idea or practise should be incorporated with the Christian faith in these lands simply because it is prevalent in the West. The faith and practise of the churches should be determined solely by revelation of the thought of Christ.

Multiplication of church names and relationships because of geographical divisions in the West is indefensible.

Interrelation of Baptist churches should be independent of their relation to northern, southern or English societies.

Freedom in personal inquiry, conviction and action must be maintained as the right of all men.*

A direct personal relation between the individual soul and God is the central reality of a genuine Christianity—the very essence of religion, without which all fancied good is unreal or insecure.

Recognition of individual responsibility should control the missionary from the outset of his work. He should seek to lead all disciples to sit as learners at the feet of Christ rather than to impose upon them his own convictions.

The Scriptures as the authoritative revelation of the teaching and will of Christ should be given to all peoples, and personal study of the Scriptures with a view to personal ascertainment of truth and duty should be emphasized as a primary Christian obligation.†

Accurate translation of the Scriptures in native languages should be recognized as a primary missionary obligation. The closest approach to Christ as a teacher is the right of his disciples in all lands.

Our conception of the just demands of freedom must recognize that the right of independent determination of the vital issues of religion—in church organization as well as in belief and conduct—belongs not simply to nations and peoples, but to individuals and to groups of Christian disciples.

It would seem self-evident that it should not be assumed by Western mission bodies that church organization in mis-

*The principle of soul-liberty, involving recognition of direct individual accountability in religion, which in the West has been found so vitally related to all interests of mankind, should not fail to become the heritage of Eastern lands.

†A lesson of serious moment is found in the fact that the Nestorian Mission in China and the early Roman Catholic Missions in Japan were swept away apparently because they did not give the Bible to the people. On the other hand, possession of the Bible preserved Christianity in Madagascar through years of fiery trial.

sion lands must take the form of a national ecclesiastical system. To assume this apparently would involve a conspicuous breach of the principle that ideas of the West must not be imposed upon mission lands.

The issue of organic union, then, should not be determined, or be controllingly influenced, by representatives of missionary organizations, but must be left to the conviction of the native peoples.

If such organic union is reached by native action, local bodies must be left free to decide the issue between participation in such union and local church independency in accordance with their conviction as to New Testament teaching.

Relation to Plan for Federation of Missionary Societies in Mission Lands

In China this is quite distinct from the plan for organic union of churches.

Plans for federation, differing somewhat in form, have been proposed for India and are established in Japan, the Philippine Islands and some other countries.

While elaborate organization and multiplication of meetings are to be avoided as tending to divert time and thought from that which must always be of primary importance—the steady prosecution of work in local fields,—systematic provision for conference between representatives of missionary bodies is increasingly desirable. On the field, as in administrative work at home, such conference should yield results of great value.

It should be recognized in all plans for federated association that such organization cannot legitimately assume the form of a council for control, but should restrict its work to conference and counsel. Assumption of legislative or authoritative judicial functions should not be attempted or sanctioned.*

*It is believed wise that the function of arbitration of differences should not be exercised by such organization. These ordinarily may be settled by frank fraternal conference between societies. If left to arbitrators, these should be chosen with reference to their intelligence and impartiality in relation to the specific issue.

Relation to Cooperation in Joint Conduct of Christian Work

Joint conduct of educational, medical, philanthropic and literary work, wherever practicable, should not fail to be promoted in the interest of economy and fraternity.

FUNDAMENTAL IDEALS

The Primary Aim in Mission Work

The Union recognizes that this aim is defined in the command of Christ,—the charter of Christian missions. It is the same in all lands and for all peoples—to lead men to become disciples of Christ, and to secure in them the highest personal development through personal appropriation and observance of “all things whatsoever he commanded.”

This is Christ’s specific for the full social renewal and world-transformation which are the final consummation of the work of the gospel.

The province of the missionary is to initiate this work. It must be continued and completed in each country by the body of Christian converts.

Thus the aim of the missionary involves as an indispensable requisite the development of a company of native disciples by whom the work shall increasingly be prosecuted and to whom in due time it may permanently be committed.

Ideals Believed to be Essential for Realization of This Aim

Recognition of the distinctness of the two bodies associated in the mission field. While united by closest bonds of Christian fellowship, they yet represent relations radically different. The one represents and is responsible to a constituency in another land. The other belongs to, and represents the hope of, the mission land. In proportion as mission work is successful, the one body will decrease in strength—the other will increase. The entire interest of the mission body is in the growth of the native body.

Crossing the line of division between the two bodies should be avoided,—for example:

Appointment of a native as missionary of the foreign

society would be unnatural and unwise. The position of ambassador from a people of another country to one's own people would be an anomalous position. Native appointment to missionary service would relatively weaken the native body which should be increasing in strength.

Service of the missionary as pastor of a native church or membership in the native church should be recognized as equally anomalous.*

Recognition of the appropriate work of the missionary.

He must at the outset personally and widely do the work of an evangelist; and some continuance in this work will always be indispensable as an example and stimulus to the natives, and equally so for the satisfaction and best cultivation of his own spiritual life.

His later, more characteristic and permanent work will be that of leader, counsellor and friend.

Early establishment of local churches—the divinely constituted agency for Christian nurture and development of efficiency in Christian service.

Discharge of genuine functions of the church by the local church—self-administration, reception and dismissal of members, observance of the ordinances, maintenance and support of worship.

Pastors should be directly related to churches and not to the mission body. They should receive support from the churches on a scale corresponding with the life of the people. Use of mission funds for support of pastors is of very doubtful wisdom. At best such practise is unfortunate. If used at all, grants should be strictly supplementary to gifts from the church and should be given through the church.

*The missionary is related to many churches; it is unwise that he should appear to honor one above another. As pastor or member, he would almost certainly exercise a personal influence repressive of ideal freedom in native development. The responsibility of churches for exercise of the function of discipline suggests a further reason for retention of the missionary's membership in the home land.

Unfailing inculcation of the responsibilities of Christian discipleship—stewardship in the use of money and personal participation in Christian work.

Development of missionary conviction, and maintenance by natives of an associated work of missionary extension.*

Exercise of utmost care in the use of mission money for support or assistance of natives. The missionary should not be a paymaster; the people should not be taught habits of dependence; the natives should not think of Christians as seekers of financial gains.†

Training of native disciples for leadership through established educational work or, prior to securing schools, personal work by the missionary with classes for Bible study.

It is deemed desirable that, as the number of native converts and native churches increases, the missionary's work shall be less that of visiting churches, and more that of conference with groups of representatives of churches.

Unless quite impracticable, groups of leaders should be

*The work among Karens, at Bassein and Rangoon, Burma, numbering respectively 13,000 and 10,000 converts, is often referred to as a notable example of results realized in following true missionary ideals. Other examples might be cited. For example, that in Kityang, South China. This was established as a mission station in 1896 with 22 members; now a membership of upwards of 200 support their local work and school, together with two missions in the city. From this center work is conducted at sixty-two points as follows:

Fifteen "gospel centers" with self-supporting churches.

Nine "mission centers" with groups of members supporting themselves in part, but aided by mission funds.

Twenty-six towns or villages reckoned as "places of prayer," where Christians are banded together for the conduct of weekly or nightly prayer meetings.

Twelve mission centers opened by a missionary society supported wholly by native churches.

The total membership in this field is now 973.

†Support of evangelists by mission funds in the early stages of mission work has been deemed unavoidable for extension of the missionary's service. This work should pass to the native churches as quickly as possible. A plan for payment of evangelists in part by the native churches with supplementary aid from mission funds may be found desirable as a transition to full native support.

entrusted with care for general work in absence of the missionary upon furlough, provision being made for an incidental work of supervision by other missionaries if necessary.

Transfer of leadership should be always in mind, not alone as a final desired consummation, but as a present increasing reality.*

The New Movement for Independence Now Appearing in the East Accentuates the Importance of Fidelity to Right Ideals

This affects our work primarily in Japan but is certain in all fields to become of increasing importance.

The development is traceable in large degree to Christianity. It should be viewed with satisfaction rather than alarm. In its healthful development lies the hope of full realization of the ends of Christian missions.

This spirit for a time, even in Christian disciples, may manifest itself in erratic, impulsive, unwholesome tendencies.

It may take the form of demand that administration of funds contributed by churches in this country shall be in the hands of natives—a demand opposed to recognition of true relations in mission work.

The situation lays upon the missionary no light demand for wise judgment and tactfulness. It intensifies the necessity that those entering missionary service shall possess the highest qualities of manhood.

The situation is incidental to the readjustment of life in the East. It is not an indication that the missionary's work is done.

The new tendency, whatever embarrassment it may create, is not justification for withdrawal from missionary work so long as the missionary's aid is needed. It is rather a

*Transfer to natives of the work in stations or local fields should be an aim always in view. As to the possibility of early withdrawal from *mission lands*, see pp. 52-56.

demand for solving the problem of continuance that the trust imposed by Christ may be discharged. The difficulty should be challenged and conquered in the name of Christian brotherhood.

Where true ideals have been followed, embarrassment will be at its minimum.

Churches will have been honored as self-governing from the beginning.

The people will not soon desire to be relieved of the presence of a helper and friend.

THE MISSIONARY

It is recognized by the Union that the vast responsibilities of missionary work demand in missionaries the highest qualities of Christian manhood and womanhood.

Selection of Missionaries

Evidence is sought of personal conviction of the call of God. Candidates are tested by personal interviews, by medical examination, by testimonies from those by whom they have been most intimately known,—presidents and faculties of seminary and college, associates in school, pastor, etc.*

Salary

The rise in cost of living in the East has compelled recently an increase in salaries of missionaries in the Philippine Islands and Japan. In accordance with the earnest recommendation of the delegation recently visiting the East, an increase has now been made also throughout China.

Term of Service Before Furlough

This has recently been fixed at seven and one half years for men, one year less for women, shorter terms being necessary in the Philippines and in Africa. In all cases the term is considerably longer than that adopted by business houses or in army regulations.

Mission Dwellings

Mission houses of the Union vary greatly, ranging from recently built houses in larger cities, with modern appliances, to native houses painfully lacking in provision for comfort and health.

*Records for 1905 and 1906 show that in each of these years the number of appointees was twenty-two per cent. of the number corresponding with the mission rooms with reference to possible appointment.

Mission houses in large cities, especially in port cities, where entertainment of missionary guests or visitors is frequent, are necessarily of a different type from houses in the interior.

Drafting of plans and construction of dwellings, as of all mission buildings, is entrusted to selected property committees.

The committees are instructed to provide for the health and comfort of the missionary, using all possible economy consistent with this.*

Conditions of life in mission lands affect the ideal as to mission dwellings.

The intense heat in India and other tropical fields,—constant prevalence of contagious disease, such as smallpox, plague, etc.,—and peril from theft or attack, affect the size of mission compounds and plans in building.

The missionary, whatever his home, as a rule, is absent often on long tours, in which he sleeps in native houses, in inns infected with vermin, or wherever he can find a lodging.

The dreariness of corrupt heathen environment preys upon physical, mental, moral and spiritual health. Refining influences in the home life are essential to health, efficiency and length of service. Consideration must be had also for the life and health of the wife and mother and for a fitting training for the children, who must not be denied a birthright in the ideals of their native land.

The mission house is more than a provision for the family. Ordinarily it is quite as much a resort of the people as a mission chapel.

The missionary is a representative of the West, interpreting to the people its higher ideals of civilization. Unlike the representative of a Roman Catholic ascetic order,

*In some fields a typical plan for a house approved by the Executive Committee is followed. In others, conditions vary so greatly that this is not practicable.

the missionary is expected to found a home. An attractive home life is among the most wholesome and powerful of missionary influences.

Refinement in living attracts, rather than repels, the native,—the healthful cheer of Christianity as opposed to the unapproachable self-immolation and squalor of devotees of heathen faiths.

Appearance of undue expense may be caused by inexpensive gratification of refined tastes.

Yet, in view of the impression made upon the transient visitor, not only undue expenditure but any appearance of this should scrupulously be avoided.*

Missionary Character

Gratifying testimony to the ability and devotion of missionaries of the Union is given in the report of those visiting the East recently as representatives of the Union.

The Committee know well that there is both less and more of trial in the missionary's lot than is popularly supposed.

In the statement sometimes made that the heroic age in missions is past, there is both truth and untruth.

As civilization advances in the East, certain forms of discomfort are relieved.

Our work extends still to great pioneering regions which retain all the romance, and call for all the physical heroism, of past days.

The severer forms of trial are inseparable from a missionary's lot.†

*Mission houses may excite criticism from either of two causes,—if they appear to be wanting in comfort and dignity, or if they give an impression of excessive cost. Two mission houses of the Union, both in port cities, have been mentioned as open to the latter criticism. Of these, one, whose commanding site was inexpensive, was a gift to the Union. The other was built within the limits of the appropriation recommended by the property committee after study of all conditions.

†President Angell of the University of Michigan, in an address before the Ecumenical Missionary Conference in New York, in May, 1900, noted, as in his belief, the three great trials characteristic of missionary life:

Foreign missionary work involves at all times possibilities of the gravest conceivable trial. When subjected suddenly to searching tests, as in the separation of husband and wife, parents and children, or in sudden extreme peril of death, missionary character is rarely found wanting.

A high testimony to the impression made by Christian missionaries in China is noted by Mr. Chester Holcombe, for many years Secretary of the American Legation in China. He calls attention to the privilege which has long been voluntarily accorded to missionaries in China by the government—that of residence in all parts of the empire, a privilege denied to other foreigners.

A remarkable tribute to the missionary's character and work as seen in the Congo State was given by the commission visiting the State under appointment of the king. "For the native, the missionary becomes the only representative of equity and justice."

The missionary neither claims to be, nor is, other than a man subject to like infirmities with his fellows. Without doubt some are less efficient than others. Yet intimate association prepares the Executive Committee to concur in the judgment expressed by Mr. W. T. Ellis, a representative of a syndicate of secular papers who has just now returned from the East,—
"The missionary body, man for man, stands higher than any professional body I know at home."

-
1. "That which comes upon the father and mother when the sad day arrives when they must send their children home for education; when they so need the companionship of father and mother, and when father and mother, even more, perhaps, need the companionship of their children.
 2. "A trial which it is impossible for one to understand who has not been in a non-Christian country for some considerable time,—that great trial to the soul, to the moral and spiritual nature, which comes at last when after months of solitude in a non-Christian community, the terrible weight of non-Christian thought and custom and habit seems to stifle the spiritual life and hope itself.
 3. "That great trial which comes upon the missionary when, after he has begun to plant his seed and there is hope of a harvest in sight, he is stunned by the sad tidings from home that all the promise must be blasted because the church is not ready to support him in his great and God-like work."

FORMS OF MISSION WORK

Evangelization

The Union, originally and throughout its history, has been characteristically an evangelizing agency. Rightly or wrongly, direct effort for evangelizing has been regarded as constituting the primary and supremely important work of Christian missions.

Missionaries of the Union have had great faith in the possibilities of this work, and have shown great fidelity in effort to realize them.

In this work preaching has been emphasized as a foremost agency.

Personally and through development of native workers,* our missionaries have been conspicuous in use of this agency.

Education

Educational work developed quickly as a result of success in evangelism.

The forms assumed by school work were determined by the needs of developing Christian communities.

Elementary schools multiplied rapidly,—village day schools, with boarding schools at centers for supplementary work. Higher schools were opened for more advanced training with the special design of developing teachers and preachers, and theological schools specifically for training of preachers.

Schools for girls have been recognized as vitally important as related to the home and the future uplifting of the life of the people.

*The proportion of native workers to all missionaries of the Union, including wives and single women, is eight to one; to ordained missionaries twenty-one to one.

The school work of the Union has been preeminently a provision for needs of Christian communities. As a rule this work has followed evangelization rather than preceded as a means of effecting it.

In Burma and South India, where largest accessions of converts have been realized, a quite fully coordinated school system has been developed, culminating in Rangoon Baptist College and Ongole College—institutions of First Arts (or secondary) grade.

In Japan and the Philippine Islands, public school systems have affected development of school work by the Union.

In Japan, in view of the elaborate system of public education, the Union has not entered upon higher educational work except so far as to provide in Duncan Academy a school related to needs of the mission. Four excellent schools for girls are maintained by the Woman's Societies.

In the Philippine Islands our work thus far is confined to an Industrial School at Jaro, a suburb of Iloilo, which has had large growth, and is receiving high commendation from people and officials.

In China, early success in direct evangelizing work was not such as to result in large development of schools for the Christian constituency. At present local primary school work is extending widely and more advanced schools are developing strongly at a number of centers in Southern, Eastern and Western China. Wayland Academy, established in 1899, at Shaohsing, East China, does work preparatory to the collegiate course opened in the new joint work of the Union and the Southern Baptist Board at Shanghai; in West China a work is planned by the Union in a system of affiliated colleges maintained by a number of missionary bodies.

Schools for ministerial training are maintained or about to be opened in all fields of the Union. In Africa the Union and English Baptist Mission are about to unite in theological

work. In the Philippine Islands a Bible school is planned, land having been purchased for this purpose at Iloilo, and a generous gift for erection of the building secured.

Statistics in the educational work of the Union are as follows:*

	1897	1907
<i>Lower Schools—</i>		
British India†.....	1312	1555
China	34	63
Japan	12	14
Philippine Islands		4
Africa	13	254
<i>Pupils in Lower Schools—</i>		
British India	26,389	41,452
China	573	1330
Japan	398	790
Philippine Islands		101
Africa	736	7656
<i>High Schools or Academies, Including Training Schools—</i>		
British India	(2)	12
China	2	4
Japan	1	1
Philippine Islands		1
<i>Pupils in High Schools or Academies—</i>		
British India.....	61	1737
China	92	186
Japan	23	67
Philippine Islands		210
<i>Colleges—</i>		
British India	2	2
China		1
<i>Pupils in Colleges—</i>		
British India	11	54
China		

*The figures are for 1907. In the comparative tables (pages 41-51) all figures are for 1906, later statistics not being available for other societies.

†Including Burma, Assam and South India.

	<u>1897</u>	<u>1907</u>
<i>Theological Schools —</i>		
British India	3	4
China	2	3
Japan	1	1
Philippine Islands		?
Africa	1	1
<i>Pupils in Theological Schools —</i>		
British India	286	266
China	18	69
Japan	14	21
Philippine Islands		?
Africa	16	23

Aim in Educational Work.

The Union characteristically has emphasized the distinctive Christian aim of educational work, holding that such work should not merely be subordinate and subservient to a religious end, but should be saturated with the Christian purpose.

Relation of Educational Work in British India to the Government.

The policy of working through schools maintained by mission bodies or by other associations interested in educational work was formally adopted by the government as a means of discharging its duty to the people. Government and missionary organizations have worked in cooperation, the government grants being strictly not a contribution to the mission, but a payment of the government's own share in the school work.

To fail to receive this would have been to deny their right to the people connected with our mission schools, thereby limiting the number and weakening the equipment of the schools.

If a general public school system is now to be established by the government it is obvious the issue will demand new consideration.

New Problems in Education.

Relation to National Public School Systems.

The highly developed public school system of Japan has greatly curtailed educational work of missionary societies.

In India plans are in progress for wide extension of a system of public schools. In what respects shall our work be modified because of this?

In China universal education is decreed. Loyalty in financial support of the public schools is counselled by our missionaries. But competent teachers are few, and the influence of the schools is likely to be anti-Christian. At present the government denies official recognition to Christian schools, but the history of Japan shows that this attitude is likely to change.

The Financial Problem.

The greatly increased cost of educational work in British India, attributable to advancing requirements of government as to the educational equipment of teachers, and to rise in salaries of teachers through general advance in cost of living and business competition. In China, the sudden adoption of Western educational ideals creates a situation unprecedented in its appeal. A worthy response must involve large outlay.

The plan for opening hostels, or dormitories, that pupils attending the public schools may be brought under direct Christian influence, has been adopted with admirable results in the Philippine Islands. Its further extension is believed most desirable.

In general, a plan for maintenance and strong support of one higher educational institution in each mission field is believed to be ideal, that the model of a truly Christian institution may be presented, and that opportunity may be afforded for a full course of study under Christian influences.

In view of religious conditions in China a fully coordinated system of Christian schools is vitally essential.

Equally important is the establishment widely in China of strong Christian institutions for higher education that Christian ideals may be diffused in the new education. Christian civilization owes this debt to the new life of this great empire. The immensity of this task suggests the importance of realizing if possible a plan of union between Western universities and missionary bodies in wider establishment of educational work in China. This would both enlarge the constituency committed to support of this work and enhance the influence of Christian schools in this fateful era. It is believed that a plan conserving all true aims, educational and missionary, would not be found impracticable.

Appointment of Educational Commissions.

Commissions for study of problems of the educational situation have been appointed in four of the mission countries, and are to be appointed in the others.

The Committee have planned to invite educators to consider with them the important results reached by these studies.

Medical Work

Maintenance of this work may be advocated on three grounds: care for health of missionaries, humane ministration to the people, and promotion of evangelization by securing favor with the people, and bringing them under direct personal Christian influence.

Necessity for medical work varies with conditions in mission lands.

In Japan this form of work is not required, in view of full establishment of enlightened medical and surgical practise.

In India the government does much for the people, though its native staff are much less skilful and humane than the medical missionary.

China is a limitless field for medical missions. No other allied force for Christianity is more powerful in winning popular favor and in extending direct Christian influence.

Medical work, aside from support of the medical missionary and equipment of hospitals, should be self-supporting. While room should be left for gratuitous work, the settled principle should be that some fee shall be charged to those not absolutely destitute. Testimony is decisive that payment of a fee heightens appreciation of service. The consideration that possibilities in the multiplication of medical plants are proportionate to their relative inexpensiveness emphasizes the importance of strict regard for this policy.

It is recognized that medical work, like evangelistic work, should never fail to be held faithfully to an evangelistic purpose.

Statistics in Medical Work of the Union —

Physicians, men	30
Physicians, women	16
Hospitals	16
Dispensaries	34
Inpatients	2534
Outpatients	60,216

Distribution of Medical Workers —

	Men	Women
Burma	9	4
Assam	4	
South India	1	5
Siam	1	
China	9	6
Japan	.	
Africa	3	1
Philippine Islands	3	

Location of Hospitals —

Burma	3
South India	4

China	8
Africa	1

Union in hospital work at Iloilo is about to be realized by the Union in conjunction with the American Presbyterian Board.

The overwhelming need and opportunity for medical work presented by conditions in China suggests strongly the desirability of securing some form of cooperation by medical organizations in the West with Christian missionary bodies in provision for this work.

Industrial Work

This, in various forms, is maintained at many stations, as a means of partial self-support for pupils.

In India, at Ongole, an industrial enterprise is maintained with the aim of reaching a solution of the perplexing problem of industrial elevation for the depressed Telugu people.

In the Philippine Islands an exceedingly successful industrial school is maintained, which has grown to large proportions and is winning unstinted commendation from people and officials.

Literary and Publishing Work

This includes translation of the Bible into many languages and dialects, preparation of grammars, dictionaries and educational and religious literature.

The Rangoon Mission Press, with headquarters recently built at a cost of \$30,000, does large service for all races of Burma. The Philippine press at Iloilo, with building now in construction at a cost of \$15,000, is promising an equally wide-reaching service for the Philippine Islands. Through Mr. Lund's exceptional power as a translator and writer, the New Testament Scriptures and large parts of the Old will soon be available for the Visayan people of all dialects—numbering about one third the population of the entire group of islands. A large store of literature, the fruit of many years of labor by Mr. Lund, will at once be available in the Spanish and the native languages.

RELATIVE STRENGTH IN FORMS OF WORK

The Work of the Union is Relatively Strong in Forms of Work That are Not Conspicuous *

An interesting illustration of this appears in an article in the *Standard*, April 13, 1907, by Rev. J. C. Robbins of the Philippine Mission. Referring to the danger that the character of the work might not be appreciated because inconspicuous, Mr. Robbins writes: "We are not working to make a big outward show in the Philippines. We are doing steady, thorough, essential foundation work, that in the long run will count mightily for the evangelization of the Philippine Islands." Having referred to the erection of a cathedral in Manila by a sister society, he continues, "This is a good thing, and will make an impression on Americans. . . . Our Baptist work is of an entirely different nature. The peasant people are the bone and sinew of the nation. On the two populous islands of Panay and Negros are scores of independent Baptist churches, which are bound to play no small part in the future of the Filipino people." He refers also to the work of the industrial school at Jaro with a farm of sixty acres, 10,500 medical treatments by physicians, the printing of 2,882,000 pages by the press prior to erection of its new building, and the giving of the New Testament to one third of the population of the Philippine Islands.

*In contrast with the typical work of missionary societies in general is the unique work of the Young Men's Christian Association for the student class and young men—particularly those using the English tongue in large cities—a noble outgrowth from the quieter inconspicuous preparatory work of missionaries.

Originating in more typical forms of missionary work it must be upheld by this patient effort to reach the entire population, still scarcely touched, and for the most part without knowledge of the English tongue.

The Work is Exceptionally Strong in Results of Evangelism and in Preparation of Native Workers for Work Among the Common People.

Statistics are as follows: *

Church Members —

British India†	121,975
China	5,253
Japan	2,347
Africa	5,025
Philippine Islands	2,838

Native Workers —

British India†	3688
China	311
Japan	179
Africa	327
Philippine Islands	46

The Work of the Union is Strong in Elementary and Intermediate Educational Work in the More Western Countries.‡

The Union Has Been Strong in the Work of Theological Schools.¶

The Work of the Union Has Not Been Strong in Provision for Higher Education.

Causes of Weakness in the Work of Higher Education.

1. Among these are the prevailing sentiment of the constituency of the Union.

This in the past has not strongly supported higher educational work at home, and has been still more inhospitable to development of such work in mission lands. §

See foot-note () p. 29.

†Including Burma, Assam and South India.

‡Compare p. 29.

¶See p. 30 and p. 43.

§The work of sister societies in Mexico has illustrated the influence

2. The exceptional success attending the work of evangelization as carried on by missionaries of the Union unquestionably has been a powerful influence in restricting resort to higher education as an agency for evangelism.
3. The exceptionally heavy demands upon time and resources resulting from the success realized in evangelistic work were absorbing.*

This, at the outset, affected all work of the Union in the farther East. When China, and later Japan, were entered, the plea was widely urged that the Union should adequately man existing work rather than undertake new enterprises. Use of any part of the slender income for development of higher educational work in these countries was quite precluded.

4. A further restraint upon higher educational work is found in the fact that collegiate schools are but slightly related to the problem of ministerial supply.

In all countries some men of exceptional gifts and training are needed. This need is most pronounced in Japan and China. But the larger supply for the ministry, whose work for the common people must underlie all other interests, has been and will continue to be drawn from the lower schools.

This consideration touches an important feature of the present educational problem. The powerful claim of higher education in China at the present time is derived, not chiefly from its relation to ministerial supply, but from

dominating the mission work alike of northern and southern Baptists. Recent statistics are:

<i>Day Schools</i>		<i>Higher Schools</i>	
Baptists	9	Baptists	
Presbyterians	26	Presbyterians	
American Board	9	American Board	2
Methodists, North	58	Methodists, North	6
Methodists, South	16	Methodists, South	7

*Until a recent date the membership of churches founded by the Union in mission lands was in excess of the total membership in churches of all other American societies.

the urgent duty of participation in the christianizing of general education in the Empire.

5. The peril in educational work.

Large educational institutions in many instances have so far avoided offence to the religious prejudices of the people that their influence for Christianity has been very slight.

Of one great college of southern India, maintained by missionary societies, it has been commonly said that, if one of the pupils were to be converted to Christianity, its doors would be closed.

6. Conspicuous among the causes of imperfect development in educational work, as of other forms of work, is the continuous financial embarrassment of the Union, the demands for established work overtaking current receipts and forbidding projects for advance.

The Union is Relatively Weak in Medical Work

The disparity is less in the number of physicians than in hospitals and other medical equipment; this has been greatly limited through lack of resources.

Medical missionaries of the Union constitute 8 per cent. of the total number of missionaries.

Corresponding figures are:

American Board 8.5 per cent.

Presbyterian Board 10 per cent.

The Work of the Union is Noticeably Weak in the Character and Location of Church Buildings in the Large Cities

Two causes have contributed to this: the financial stringency, and regard for what is believed a true policy in church building. Initiative and genuine participation by the people are deemed vitally important.

Recognition of the spiritual blessing resulting from development of right habits of giving, and the paralyzing effect of

dependence on foreign funds have influenced the practise of the Union strongly.*

Yet the lack of church buildings is a sore embarrassment, dispiriting in its influence upon the people and restricting success in mission work. This is felt acutely in Japan.†

Appropriations were made one year since for a central tabernacle in Tokyo, as headquarters for the work of the mission, with institutional and other central work.‡

The number of church buildings in fields of the Union is:

British India ¶	1306
China	195
Japan	26
Africa	35
Philippine Islands	33

*The following extracts from correspondence are significant:—

"Write him that he would be killing the spirit of giving in his people if he were satisfied with the small subscription they have made. He will gain much in putting them off a few years. The precedent would be fatal to other fields as well. The Missionary Union is to aid only. . . . If money can be had from America by the thousands why should we trouble ourselves, is the natural result in the minds of the average native Christian who hears it."—*From a missionary to a friend.*
 "Our pretty little church is going up, and these people who declared they could not build it, have hauled fifty-eight loads of lumber free of cost, going twenty-five miles for it and hauling it the same. Every man, woman and child has gone, and no power on earth could keep them back. Five teams left here yesterday, and a happier lot of people one seldom sees. They are all so excited over what they have done that it is hard to bring them down to normal."—*From a missionary.*
 "I am suffering daily as the result of the unwise kindness or the kind un-wisdom of those noble men and women who labored in this district in days gone by. There are parasites here which hang on with such tenacity that a detaching remedy seems impossible."—*From a missionary.*

†"While we are doing something for the evangelization of the city we are doing little to build up the Baptist church in it. Our chief workers are invited out where there is everything to be desired in the way of equipment."—*From a recent letter from Japan.*

"Japan does not find the Baptists in a position to take advantage of the hour. While we ought to be preaching to hundreds we are forced to preach to tens, because our chapels will hold no more."—*From a recent letter from Japan.*

In reports of recent evangelistic meetings it is stated that the converts went largely to other churches.

‡For larger cities in China and Japan the Union has adopted the rule that it will endeavor to provide land, and erect houses of reasonable cost, in case some part of the expense for the house is borne by the people. It is planned if possible to provide one such church building each year in Japan and in each of the large fields in China.

¶Burma, Assam, South India.

The Union, as Compared With Some Other of the Larger Missionary Societies, is Noticeably Lacking in Expensive Building Plants, Educational, Medical, Etc.

This is due to two causes.

The state of the treasury has been prohibitive. The income has been insufficient to provide even meagrely for the current work on the lowest possible basis.*

It should be said also that the Union has believed that excessive expenditure for mission plants should be guarded against. It has held that buildings should not be so expensive as to be beyond hope of imitation by the people, thus discouraging self-support, and perpetuating dependence. Together with many representatives of all societies it has questioned whether a different standard in building from that followed upon some fields, if adopted from the outset, would not have yielded a more healthful permanent result.

Our two established colleges in Burma and South India have plants corresponding with the nature of their work. Additions to these, required by their growth, are just now being made. Provision has been made recently for the union college and seminary at Shanghai, and prospectively for the college at Chentu, West China.

*For a number of years prior to 1901 building operations were almost totally suspended. The establishment in that year of a separate fund—designated the Property Fund—to which exceptionally large individual gifts have been made—has afforded a measure of relief. Property needs, however, are still very great.

RELATIVE STRENGTH IN FIELDS OF WORK

The Work of the Union is Strongest in the Countries First Occupied

The success attending the more western work greatly over-taxed resources in the early stages of work in the farther East.

Entrance upon this work in the East was strongly opposed by some, and its large development was impossible with the funds in hand.

Work of the Union in Japan

General statistics are as follows:*

Missionaries —

American Board, Kumiai Churches.....	70
A. B. M. U.	61
Southern Baptist Convention	14
Presbyterians—North	58
Methodists—Canada	} 164
Methodists—North	
Methodists—South	
Total for Japan	889

Native Evangelistic Workers — †

American Board, Kumiai Churches	107
A. B. M. U.	71
Southern Baptist Convention	18
Presbyterians—North	161
Methodists—Canada	} 201
Methodists—North	
Methodists—South	
Total for Japan	1038

*The figures are derived from "The Christian Movement in Japan" 1906.

†"Teachers" are not included in this table; hence the variation from figures on page 36.

Work in Japan (*Continued*)*Church Members —*

American Board, Kumiai Churches	10,989
A. B. M. U.	2,110
Southern Baptist Convention	263
Presbyterians—North	6,965
Methodists—Canada	} 8,963
Methodists—North	
Methodists—South	
Total for Japan	48,087

Centers of Worship —

American Board, Kumiai Churches	113
A. B. M. U.	91
Southern Baptist Convention	12
Presbyterians—North	73
Methodists—Canada	} 192
Methodists—North	
Methodists—South	
Total for Japan	1127

Schools.

The Union has not attempted competition with the government schools either in higher, or in general, educational work.

Duncan Academy, opened in 1895, designed primarily to meet needs in our own mission, has thus far been limited to work of the high school grade. A question of much importance at the present time is that of effort for extension of the work of this institution with a view to permanent participation in higher education, or adoption of a plan for supplementing the work of the public schools by development of the dormitory system.

The record of the academy is:—Pupils, 67.

School work for girls:—Schools, 4; pupils, 367.

Kindergartens:—Schools, 5; pupils, 133.

Theological Work.

Japan has relatively few students for the ministry,—the

Work in Japan (*Continued*)

demand for English teachers and sharp commercial competition affecting this.

The work of the Union, while small as compared with more western countries, has been exceptionally strong. This work at an early period took high rank, numbering, e. g., in 1901, sixteen pupils in a total of one hundred and twenty in attendance upon all schools. Other schools have grown in recent years. The record of our school last year was exceptionally low through temporary unfavorable influences, but the attendance quickly recovered.*

Statistics of attendance at the larger theological schools:—

American Board, Kumiai Churches	24
Missionary Union	21
Methodist—Canada	53
Methodist—North	
Methodist—South	
Presbyterian—North	23
Presbyterian—South	
Reformed—Am.	
Reformed—U. S.	

Recent Growth.

Ratios of growth in church membership for the past year:—

American Board, Kumiai Churches .	6.6 per cent.
Missionary Union	11 per cent.
Southern Baptist Convention	14 per cent.
Presbyterians—North	8.5 per cent.
Methodists—Canada	8 per cent.
Methodists—North	3.7 per cent.
Methodists—South	17 per cent.
Total for Japan	6 per cent.

*Of conditions in the new year, the president writes: "We have a fine class in the seminary this year. We never before have had so many men and have never had such a fine lot of men." An attendance of twenty-five is reported. Recent provision for an advanced course is particularly welcomed.

Work in Japan (*Continued*)

Though embarrassed by lack of attractive church edifices, and suffering losses through the choice by converts of more inviting places of worship, the work of the Union has shown a steady advance.

The growth in membership for the past ten years, in churches of all connections, has been thirteen per cent. Growth in churches connected with the Union sixteen and two thirds per cent.

The Present Outlook

This is hopeful. While our mission force is not able to meet opportunities to the full, the work does not fail of gratifying results.*†

Work of the Union in China

Statistics of recent years indicate gratifying growth and an unbounded opportunity.

Growth in work of Union in last ten years.

South China Field —

	Increase from		
Missionaries	29	to	37
Native workers ..	61	to	155
Churches	5	to	97
Members	1202	to	3098
Centers of Worship	49	to	126

*"Our Japanese preachers are preaching with great power. Our little chapel is taxed to the utmost every evening. This evening, thirty-five have given me their names as inquirers."—*From a recent letter from Osaka.*

"In recent evangelistic meetings in Osaka, Himeji, Shimonoseki and Chofu, as many as eighty or ninety gave themselves up in prayer, confessing their sins and asking pardon."—*From recent letter from Japan.*
 "At Otaru and Sapporo we had about forty inquirers at each place."—*From recent letter.*

†Deeply regretted is the recent, complete failure in health of two younger missionaries whose work was of large promise. One of these was identified with work with young men in Tokyo; the other, it was anticipated, would find a sphere of wide usefulness in the new tabernacle. Two new appointees have been sent to Japan the present fall under appointment at Tokyo.

Work in China (Continued)*Growth in last ten years (Continued)*

East China Field —	Increase from	
Missionaries	27	to 42
Native Workers ..	29	to 90
Churches	14	to 23
Members	511	to 1326
Centers of Worship	23	to 55

Central China Field —		
Missionaries	4	to 9
Native Workers ..	3	to 28
Churches	1	to 7
Members	16	to 365
Centers of Worship	1	to 7

West China Field —		
Missionaries	13	to 25
Native Workers ..	7	to 32
Churches	2	to 3
Members	28	to 326
Centers of Worship	4	to 32

Total for China —		
Missionaries	73	to 113
Native Workers ..	100	to 305
Churches	22	to 130
Members	1757	to 5115
Centers of Worship	77	to 220

Present Work of Larger Mission Boards in China

<i>Missionaries —</i>	Percentage of gain in past seven years	
A. B. M. U.	113	46
Southern Baptists	96	96
American Board (Cong.) ..	109	15
Presbyterian Board, North .	256	40
Methodist Board, North ...	196	23

Work of Larger Mission Boards in China (*Continued*)*Missionaries (Continued)*

		Percentage of gain in past seven years
Methodist Board, South ...	66	—
Protestant Episcopal	94	81
English Baptists	57	75
"S. P. G."	34	31
Church Missionary Society .	275	40
London Missionary Society	134	17

Membership of Churches —

A. B. M. U.	5,115*	78
Southern Baptists	5,049	107
American Board (Cong.) ..	10,209	70
Presbyterian Board, North .	16,972	50
Methodist Board, North ..	28,960 †	15
Methodist Board, South ..	1,904 (?)	61
Protestant Episcopal	2,019	56
English Baptists	4,769	2
"S. P. G."	1,138	131
Church Missionary Society .	7,308	15
London Missionary Society .	14,386	89

Native Workers —

A. B. M. U.	305	113
Southern Baptists	119	92
American Board (Cong.) .	581	43
Presbyterian Board, North.	754	27
Methodist Board, North....	1154	6
Methodist Board, South ...	74	163

*To this number may properly be added upwards of three thousand converts in Chinese territory, who have been reached by the work extending from Kengtung in Burma. These are mainly aboriginal peoples but some are Chinese.

†This number includes "probationers,"—estimated at about sixty per cent. of the total. The relatively low percentage of gain in the strong work of this organization is due to this inclusion.

Work of Larger Mission Boards in China (*Continued*)

<i>Native Workers (Continued)</i>		Percentage of gain in past seven years
Protestant Episcopal	255	89
English Baptists	218	45
"S. P. G."	654	—
Church Missionary Society	229	2
London Missionary Society	255	(—19)

Centers of Worship —

A. B. M. U.	220	65
Southern Baptists	105	128
American Board (Cong.) .	228	1
Presbyterian Board, North.	248	44
Methodist Board, North..	428	2
Methodist Board, South ..	16	—
Protestant Episcopal	80?	86
English Baptists	342	(—1)
"S. P. G."	23	—
Church Missionary Society	58	(—3)
London Missionary Society	268	135

*Pupils in Schools—**

	In Day Schools	In Higher Schools
A. B. M. U.	933	652
Southern Baptists	1214	
American Board, (Cong.)	2783	1200
Presbyterian Board, North	5107	†
Methodist Board, North ..	8135	3354
Methodist Board, South ..	772	716
Protestant Episcopal	1594	465
English Baptists	1067	
"S. P. G."	180	
Church Missionary Society	5659	
London Missionary Society	4108	

*See foot-note p. 29. † 6116 are in schools of all grades.

Work of the Union in Africa—Congo State

Growth of the last ten years.	1897	1907
Missionaries	40	35
Native Workers	77	327
Churches	16	25
Centers of Christian Worship ..	37	266
Church Members	1299	5025
Total under Instruction	1381	7679

Work of the Union in Philippine Islands—Established in 1900

Missionaries	22
Native workers	46
Churches	29
Centers of Christian Worship ..	43
Church Members	2838
Total under Instruction	207

Present Work of Larger Mission Boards in India**Missionaries —*

A. B. M. U.	330*
American Board (Cong.)	96
Presbyterian Board, North ...	151
Methodist Board, North	297
United Presbyterians	81
English Baptists	133
"S. P. G."	290
Church Missionary Society ...	426
London Missionary Society ...	155

Church Membership —

A. B. M. U.	113,638
American Board (Cong.) ..	13,767
Presbyterian Board, North	4,736

*Figures for the Missionary Union include work in Burma, Assam and South India.

Work in India (Continued)

Church Membership (Continued)

Methodist Board, North ..	110,490 *
United Presbyterians	10,052
English Baptists	8,409
"S. P. G."	37,420
Church Missionary Society	42,773
London Missionary Society	12,922

Native Workers —

A. B. M. U.	3,515
American Board (Cong.) ...	1,629
Presbyterian Board, North ..	603
Methodist Board, North	4,578
United Presbyterians	230
English Baptists	
"S. P. G."	2,305
Church Missionary Society ..	3,344
London Missionary Society ..	1,892

Centers of Worship —

A. B. M. U.	1,940
American Board (Cong.)	555
Presbyterian Board, North ..	149
Methodist Board, North	286
United Presbyterians	267
English Baptists	157
"S. P. G."	2,297
Church Missionary Society ..	217
London Missionary Society ..	795

Pupils in Schools —

	Day Schools	Higher Schools
A. B. M. U.	31,964	8,170
American Board (Cong.) ..	21,501	4,714

*This number includes "probationers,"—estimated at about sixty per cent.

Work in India (Continued)

Pupils in Schools (Continued)

Presbyterian Board, North .	8,034	705
Methodist Board, North ..	29,439	7,758
United Presbyterians	6,777	470
English Baptists	8,140	
"S. P. G."	37,420	
Church Missionary Society .	61,288	
London Missionary Society .	34,398	

Present Work of Larger Mission Boards in all Non-Christian Lands

Table I

	Missionaries	Members	Centers of Worship
A. B. M. U.	578	137,438	2,701
Southern Baptists ..	203	13,437	458
American Board ...	572	68,952	1,538
Presbyterians, North	889	70,447	2,201
Methodists, North ..	875	83,180*	972
Protestant Episcopal	204	9,890	387
Total for 48 American			
Missionary Societies ..	5,909	545,180	12,817
Total for all Missionary			
Societies (151)	18,499	1,816,450	40,535

Table II

	Workers	Schools	Pupils
A. B. M. U.	4,551	1,917	53,850
Southern Baptists ..	297	108	2,609
American Board ...	4,145	1,367	65,152
Presbyterians, North	3,129	1,145	36,924
Methodists, North .	7,750	2,015	72,640
Protestant Episcopal	715	180	6,950

*“Probationers” are not included in this number.

Total for 48 American			
Missionary Societies ..	26,760	8,855	344,213
Total for all Missionary			
Societies (151)	95,876	29,868	1,304,905

The relation of the work of the Union to the total work of all foreign missionary societies of the world is as follows:

Financial income	3.8 per cent.
Missionaries	3.2 per cent.
Pupils	4 per cent.
Native preachers	4.7 per cent.
Schools	6.4 per cent.
Centers of worship	6.6 per cent.
Church membership	7.5 per cent.

The general conclusion suggested by the above statistics is that the work of the Union is progressing in all the mission countries in which it is prosecuted—that its work is relatively strong in the more western countries and less strong in the East,—that its greatest strength is in evangelism and in general education,—that its relative weakness is in higher education, as it is also in institutional and other more expensive buildings.

THE PRESENT DUTY

As to Discontinuance of Unproductive Work

Careful study of each field with a view to this is recognized as highly important. Yet the relief thus afforded will be slight at most.

As to Reduction in Missionary Force in Some Countries, or Reduction of Evangelistic Missionary Force, in the Interest of Stronger Educational Work

It can scarcely be seriously thought that the time has arrived when this would be justified.

The following statistics are enlightening as to Christian duty:

Japan

Population	46,700,000
Missionaries	889
Native workers	2,100 (estimated)
Church membership .	48,087

Ratio of mission force to Population —

Missionaries	1 to 52,900
Native workers	1 to 22,100
Church membership ...	1 to 970

China

Population	438,000,000
Missionaries	3,769
Native Workers....	9,444
Church Membership	191,985

Ratio of mission force to Population —

Missionaries	1 to 116,000
Native Workers	1 to 46,400
Church Membership	1 to 2,300

India

Population	300,000,000
Missionaries	4,346
Native Workers ..	31,931
Church Membership	497,965

Ratio of mission force to Population —

Missionaries	1 to 70,000
Native Workers	1 to 10,000
Church Membership .	1 to 600

Africa

Population	150,000,000
Missionaries	3,116
Native Workers ..	16,398
Church Membership	281,011

Ratio of mission force to Population —

Missionaries	1 to 50,000
Native Workers	1 to 9,100
Church Membership ..	1 to 535

The Non-Christian World

Population	1,000,000,000
Missionaries*	18,691
Native Workers* ..	89,678
Church Membership*	1,843,309

Ratio of mission force to Population —

Missionaries*	1 to 54,000
Native Workers*	1 to 11,000
Church Membership* .	1 to 545

United States

Population	76,356,000
Protestant Ministers	134,334
Protestant church membership	19,157,725

* The only figures obtainable cover parts of Roman and Greek Catholic countries, the actual ratios being lower than is indicated here.

Ratio of ministers and members in U. S. to Population —

Ministers 1 to 568

Church membership 1 to 4

A distribution of the population of the several countries among native workers would give to each native worker, including teachers, Bible women, etc., a population as follows:

In China, 46,400 21 of these being Christians.

In Japan, 22,000 23 of these being Christians.

In India, 10,000 20 of these being Christians.

In Africa, 9,100 16 of these being Christians.

In the non-Christian world, 11,000,—20 of these being Christians.

In the United States, distribution of the population would give to each Protestant minister 568,—of whom 142 would be members of churches.

The dreadful moral darkness in which these vast populations dwell, and the immaturity of many Christian workers, cannot be forgotten in estimating the weight of the appeal of the non-Christian world to the favored sons of Christian civilization.*

As to Concentration in Work in the East by Withdrawal From Other Countries

The Union has not failed to have in mind the need of reenforcement in work in the Farther East, though compelled also to give relief to acute needs in older fields.

Increase in annual appropriations in 1906 as compared with 1898:

*Ye shall pass before your brethren armed, all the mighty men of valor, and help them; until the Lord have given your brethren rest as he hath given you: then ye shall return unto the land of your possession and enjoy it. Joshua i: 14, 15.

Suggestion is sometimes made that the Missionary Union shall reduce the mission force of Burma. It should be remembered, however, that while gatherings from the Karens have been large, these are but a small element in the population. Among the leading race, the Burman, only three thousand converts have been won—one in 2600 of the population. Other races too are scarcely touched. The marvelous work among the Lahu and Wa people, by which eight thousand converts have been won within the past five years, is in its infancy. It is significant that Bishop Thoburn, of the Board of Foreign Missions of the American Methodist Episcopal Church, after a visit just made, urges a threefold increase of missionaries for Burma.

Burma	54 per cent.
Assam	35 per cent.
South India	55 per cent.
China	141 per cent.
Japan	110 per cent.
Philippines	\$48,302.26

Great as are the demands from the farther East, the claims of other lands cannot be overlooked.

The appeal of the Centenary Conference at Shanghai in its introductory words affirms this,—“We desire to present the claims of China, not as in any sense rivaling the claims of other non-Christian lands, but as being generally representative of the needs of the heathen world as a whole.”*

Indications of great promise are given in all parts of the world. †

Neglect of other fields would be a crying wrong to faithful missionaries for whom the coveted reward for the investment of their lives seems to be at hand.

Withdrawal would involve infidelity to marvelous providential leadings by which other lands have been entered.

The leading and working of God is the most characteristic and pervasive fact of missionary history. These are strongly marked in the annals of the Union. To discredit them would be to alienate the sympathy and confidence of many devout souls.

To withdraw might be to abandon positions of divinely strategic importance.

Strange discovery has recently been made to us of relations of the Karen race, once despised, to the

*Mr. John R. Mott, after recent visits to all continents, said, “It is dead ripe everywhere.” He has stated that in his judgment a due proportion of new missionaries for China would be one fifth. It is interesting to note in this connection that the Union has in China 113 missionaries in a total of 578 for all countries.

† “The word is to be passed all along the line that India is to be won for Christ. . . . Nothing in all modern history, nothing since the day of Pentecost has been equal to the present opportunity.”—*Bishop Thoburn*.

mountain peoples reached in the great ingathering beyond Kengtung. These people are found far on in China.*

It is impossible for human foresight to determine what form of work may in the end be found to have made the largest contribution to the completed results to be realized at last in the plan of God.

That which seems unimportant may suddenly become the strategic.

"That is a shallow judgment which fails to recognize in its estimate of the possibilities of any race the restorative and recreative powers of the living Christ."—*Dr. Geo. W. Northrup*.†

Indications grow continually more impressive that the work of Christian missions is under God related to one great divine movement. More and more fully it discloses one consistent plan, an onward movement toward a divine goal.

Withdrawal would harmonize but ill with the obligation now gaining increasing recognition that Christian disciples are under obligation to give the Gospel to all men at the earliest possible time.

The Task Committed to Disciples of Christ—Now Powerfully Accentuated by New Conditions in the Farther East—can be Discharged only by a Great Increase in Christian Giving.

Compare foot-note () page 46.

†Dr. Northrup continued, in this address made by him as President of the Missionary Union at Cincinnati in 1891: "Who knows that the United States is destined to be the leading nation of the future, that the Anglo-Saxon race will rule the coming ages? To whom has the assurance been given that God will not build up in China a kingdom far surpassing, in intellectual and moral power, the British Empire or the great republic? Where is the prophet who can foretell the destiny of the 'Dark Continent,' having at the present time a population of two hundred and fifty millions,—four times that of the United States? Who can forecast the turnings and overturnings which shall precede the coming of Him whose right it is to reign over all the nations of the earth?" Dr. Northrup's suggestion as to China is assuming new significance. What Africa shall be does not yet appear. Sir Harry Johnston in a recent work suggests that great possibilities may be realized here as soon as certain problems of tropical disease have been solved.

NEEDS OF THE UNION

An urgent need of men—the best.

An urgent need of greatly enlarged offerings.

Estimates in Mission Fields

Requests now before the Committee in the special detailed estimate of needs made in China and Japan by suggestion of the delegation from the Union—and recently made in other fields—are as follows:

	Men	Equipment
Japan	18	\$423,000
East China	21	264,750
Central China	8	89,300
South China	21	189,500
West China	10	86,500
Philippine Islands	8	90,000
Burma	23	169,150
Assam	14	84,000
South India	15	111,450
Africa	10	55,250

These requests would call for increased annual expenditure for the next five years as follows:

Japan	\$84,600
East China	52,950
Central China	17,860
South China	37,900
West China	17,300
Philippine Islands	18,000
Burma	33,830
Assam	16,800
South India	22,290
Africa	11,050
Total	<u>\$312,580*</u>

*This total involves an advance of 70 per cent. upon annual receipts from churches and individuals; yet it would be realized by an average increase per member of six mills (\$.006) per week.

A Few Among Outstanding Needs

Burma —

Advance in grade of Rangoon Baptist College.
Additional building, Burman Theological Seminary.
Opening and equipment of Burman station at Pyapon.
Opening and equipment of Shan station at Taunggyi.
Opening and equipment of new station in North Chin Hills.
Adequate equipment for vast work beyond Kengtung among Lahu and Was.

Assam —

Work for the Singpho race—allied to Kachin race of Burma.
Work for natives of Manipur State.
Extension of work to the Sema Tribe of Nagas.

South India —

Erection of Jewett Memorial Chapel, Ongole.
Erection of central chapel for Telugus, Madras.
Enlargement of boys' high school, Nellore.
Additional building, Ongole College.
Opening of two new stations.

South China —

Building and equipment of boys' academy, Swatow.
Opening of additional Boarding Schools at three centers.
American principal for each station boarding school.
Bible training school at Kiayingchow.
Hospital at Chaoyang.
Chapel at Kiayingchow.
Opening of station at Weichow.

East China —

Provision for mission headquarters, Shanghai.
Chapels at Hangchow, Huchow and Kinhwa.
Hospital at Huchow and Kinhwa.
Strengthening of equipment of Wayland Academy.
Building for boys' school, Huchow.
Provision of American principal for each station boarding school.

West China —

Establishment of strong central work at Chentu—capital of province.

Provision for college and theological school, Chentu, in affiliation with other societies.

Strengthening of boys' schools, and provision of American principals.

Hospital, Ningyuenfu.

Central China —

Boys' academy, Hanyang.

Bible school, Hanyang.

Steam launch.

Chapel at Kinkeo.

Hospital at Puchi.

Japan —

Theological Seminary, library.

Duncan Academy—additional land, science building and dormitory.

Dormitories for cooperation with public school work in leading centers.

Chapels at Osaka, Kyoto and Liuchiu Islands.

Africa —

Provision for union training school.

Philippine Islands —

Equipment of hospital at Iloilo in cooperation with Presbyterian Board.

Hospital, Capiz.

For all fields additional mission houses and reenforcement in men.

Russia —

Provision of building and equipment for theological school, and wide extension of evangelistic effort, made possible by the new freedom of worship.

RECOMMENDATIONS OF DELEGATION TO THE EAST

Appointment of a general superintendent for work in the East.

The Executive Committee strongly endorse the suggestion, which is in harmony with a conviction long held by them.

They recognize that a similar provision should be made for more western fields.

It is deemed wise that the work of these representatives shall be not that of authoritative control of missionaries—which would involve responsibility from which any individual might shrink and would be less cordially welcomed—but rather such work as is incidentally suggested by Dr. Edward A. Lawrence in “Modern Missions in the East” respecting a proposed visit by representatives of the American Board to mission lands. “It should be a visit not of control but of investigation and counsel. The visitors should inspect, discuss, advise,—then they may report at home and all will be the better for it.” Appointment of these representatives is soon to be made.

Advance in educational and medical work.

This recommendation has the profound sympathy of the Committee.

Increase of salary of missionaries in China.

As stated elsewhere the Committee have believed this action imperative, and, notwithstanding the financial stringency, have made an addition of 20 per cent to all salaries in China.

Union with the Southern Baptist Board in publication work at Canton.

The committee have voted that “in view of the large investments recently made necessary in the two large publishing agencies maintained by the Union” the committee are compelled to defer action in relation to union in the work at Canton until the resources to be available are more fully known.

PLANS FOR THE YEAR

Appeal to the churches through the budget of appropriations as already made, or imperatively required, for the current year. In accordance with the request made at the annual meetings at Washington, the total sum required for this maintenance of the established work has been apportioned to states and churches.

Forward movement through conferences under leadership of the financial secretary and special conferences planned by members of the delegation to the East, for promotion of such interest in the work of world evangelization as shall be commensurate with its vast needs and its commanding claim.

Participation with the Home Mission Society and the Publication Society in joint meetings for comprehensive survey of Christian obligation in respect to Christian missions at home and abroad.

Cooperation with the Laymen's Movement in special effort to secure cooperation of the men of our churches in a work representing a supreme calling and an investment which promises incomparable returns for time and eternity.

THE APPEAL OF TODAY

In Japan indefinitely great opportunity for extending Christian influence.

"Tremendous," "appalling," are words used by two correspondents in the effort to express their recognition of this opportunity.

"On all sides we hear of a great revival in the interest of Christianity on the part of the Japanese."—*S. W. Woodward, President of Missionary Union.*

The issue as to the future of China, of untold influence upon the future life of the world.

"When China moves she will change the face of the globe."—*Napoleon.*

"What is to be done with awakened China? What is the duty of the church? To see that Christian forces rule or to let non-Christian forces dominate the East and the world?"—*Dr. Timothy Richard.*

In all countries a wide open door.

The appeal of souls in need of the gospel—the appeal of the new world state that is to be—the appeal of the Great Commission of our Lord.

RECEIPTS AND RESOURCES

Receipts of the Missionary Union by donations for the years
1898 and 1907:

General Treasury

1898	\$265,013.91
1907	441,225.61

Gain in 9 years	\$176,211.70
Increase in large special gifts..	95,000.00

Gain for churches	\$81,211.70
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Woman's Societies

1898	\$127,023.21
1907	170,381.71

Gain in 9 years	\$43,358.50
Total gain in general donations	
outside special gift	\$124,570.20

Receipts from sources outside the United States are not included in the above.

Special gifts for the Property Fund are additional to the above. A gift of \$75,000 was received last year.

Legacies during the past nine years have varied from \$36,000 to \$116,000. In 1907 receipts from this source were \$87,529.01.

"The contributions from one million, two hundred thousand northern Baptists, including donations from all sources and legacies, averaged two and one fourth mills each per day for the past year. . . . An average of one cent per day for each member

would give over four millions of dollars per year.”—*I. W. Carpenter, in address as Vice-President of the Union, Washington, May, 1907.*

“Assuming that Protestant Christians in the United States have a proportionate share of the wealth of the country, they were worth last year \$23,000,000,000, and added to their wealth during that year \$725,000,000. What they gave to the foreign mission cause was one fourth of a tithe of a tithe of a tithe of their wealth. If they had given one tenth, not of their income but of what they saved out of their income, they would have multiplied 1200 per cent. what they gave to foreign missions.”—*R. E. Speer, Toronto Convention, 1902.*

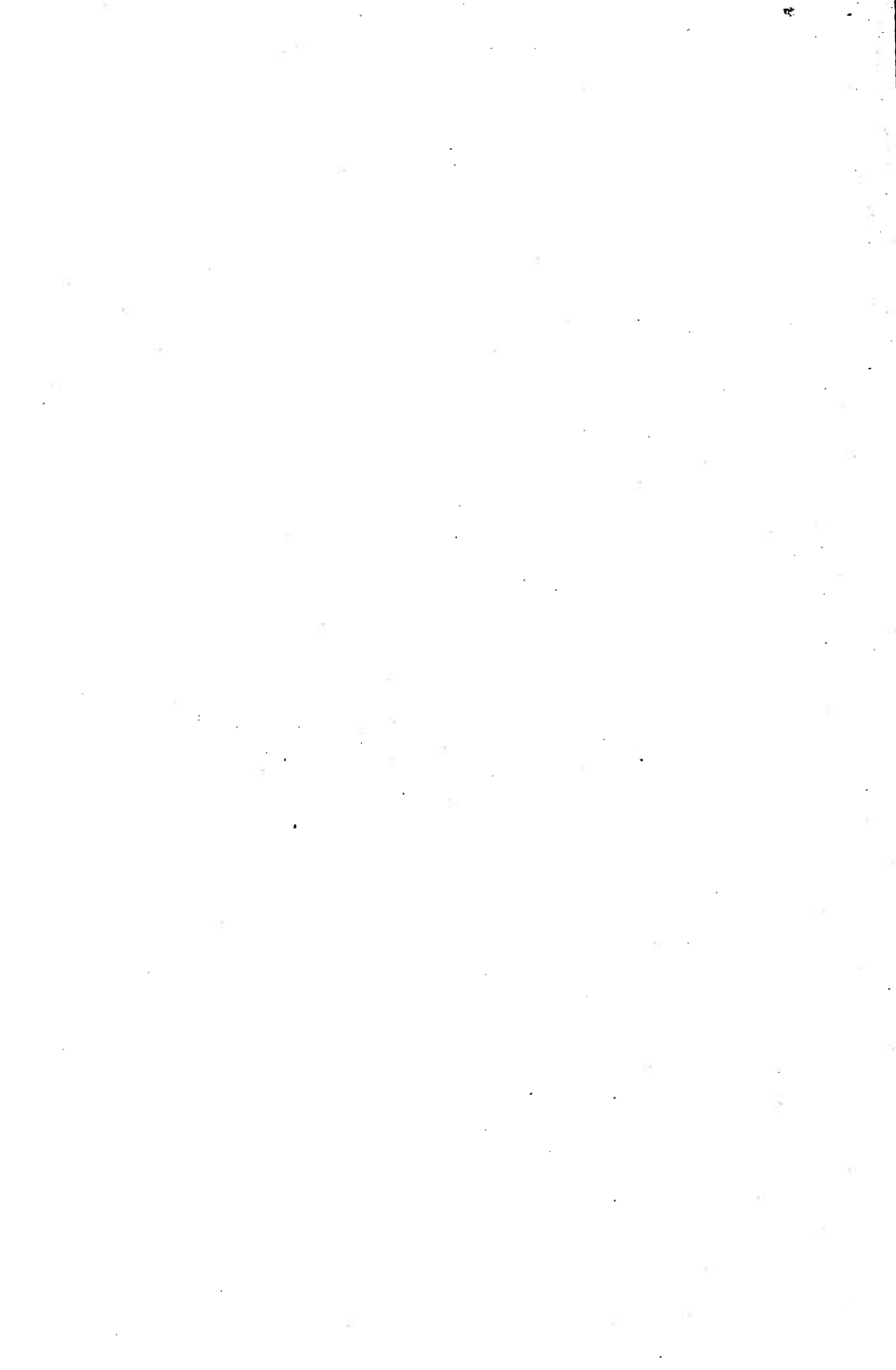
“In 1860, Kansas had a population of 107,209. She furnished for the United States service 18,690 soldiers, or one to every five and eight tenths of the entire population. Illinois had a population of 1,711,951; she furnished 255,057 soldiers, or one man to every six and seven tenths of her population. . . . For the greatest struggle of history, the setting free of the human race, and the reunion of lost men with their divine Shepherd and Saviour, is it asking too much to propose that one go to the front out of every one thousand, not of the whole population but of the membership of our churches?”—*J. Campbell White, in “Our Share of the World.”*

“Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven.”—*Malachi 3:10.*

"The one universal opportunity of the Christian era has dawned upon us. The precise hour for universal mission activity has struck. The whole expansive cosmic energy of Christendom rushes into cooperation with us. Every door springs open—physical, political, mental, spiritual.

"God is the great missionary. Christendom is one vast, unconscious missionary society. It is in the interests of his church and kingdom that God rules the world.

"In this divine enterprise the missionary church is but one, but it is the culminating and indispensable, agency. If it simply does its part, the whole is done."



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